



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PUBLICATIONS
OF THE
Modern Language Association of America
1914

VOL. XXIX, 2

NEW SERIES, VOL. XXII, 2

V.—THE RENASCENCE OF GERMANIC STUDIES
IN ENGLAND, 1559-1689

About the close of the first year of Elizabeth's reign, the Primacy of all England fell upon a man peculiarly fitted by habit of mind and by previous experience to employ the vast prerogatives of the archbishopric for the revival of ancient knowledge. Master of Corpus Christi College, Cambridge, and twice Vice-Chancellor of the University, Matthew Parker had already shown during the reigns of Henry VIII and his son that boundless zeal for the promotion of academic culture of which one of the later fruits was to be the education of Christopher Marlowe.

When reluctantly obliged, in December, 1559, to exchange for the cares of the archbishopric of Canterbury the 'delightful literary leisure' of his years of disgrace under Queen Mary, Parker found about him a darkness of ignorance regarding the early history of the English church and nation, which the revival of interest in classic and romance civilization rendered only the more complete.

An analogy, not unfair, might be drawn between the situation faced by Archbishop Parker at this period and that in which King Alfred had found himself seven centuries before; and Parker set about the restoration of the ancient learning of the kingdom by the same steps which Alfred had employed: first, by diligent search after scattered and forgotten Saxon books; second, by attracting into his household all scholars with any inkling of the old tongue; third, by personally inspiring the translation and publication of the most vital documents.

Already in the second year of his consecration, Parker was in correspondence with Matthias Flacius Illyricus, 'a great Collector of Ecclesiastical Antiquities,' who on May 22, 1561 wrote him a long Latin letter from Jena, 'Exhorting the Archbishop, and shewing how profitable it would be, if he would make it his Business, that all mss. Books more rare, should be brought forth out of more remote and obscurer places in this kingdom and in that of Scotland; and be put into surer and more known places (that they might be the better preserved from perishing).' (Strype's translation, *Life of Parker*, Book II, ch. ix.)

Acting in accordance with a suggestion in this letter, Parker made haste to secure the papers of John Bale upon the latter's death in 1563. About the same time he wrote to Scory, Bishop of Hereford, and Aylmer, then Archdeacon of Lincoln, requesting that careful search after ancient books be made among their cathedral archives. At Lincoln, surprisingly enough, nothing could apparently be found; but three Saxon books, the titles unrecorded, were discovered at Hereford.

On January 24, 1566, Parker's voluminous correspondence with Sir William Cecil touches upon Saxon translations of the Bible, a matter on which the admirable Cecil's

mind seems to have been as completely at home as on all others.

"I return to you your book again," Parker writes, "and thank you for the sight thereof. I account it much worth the keeping, as well for the fair antique writing with the Saxon interpretation, as also for the strangeness of the translation, which is neither the accustomed old text, neither St. Jerome's, nor yet the Septuaginta." (*Correspondence of Parker*, Parker Society, 1853, p. 253.)

From the same letter we learn that Parker has in his employ one Lylze, who is skilful at mending torn and defective manuscripts, and that Cecil has a 'singular artificer' of the same sort.

A couple of months later Parker was communicating with Bishop Davies of St. Davids and William Salisbury, the Welsh antiquary, concerning a manuscript in an unknown tongue, and in regard to the contents of the St. David's Cathedral Library. On neither point did he gain much satisfaction. Salisbury could make nothing of the manuscript, in which he could find 'neither Welsh, English, Dutch, Hebrew, nor Greek, nor Latin.' As for old books, Bishop Davies writes that 'in the library of St. Davids there is none at all,' while of all such as belonged to his private store, 'Mr. Secretary (Cecil) hath them two years ago.' He specifies among the works he had sent to Cecil 'Giraldus Cambrensis, a Chronicle of England the author unknown, and Galfridus Monumetensis.'

Parker replies, 28 March, 1566: 'I thank your lordship for your return of answer to my former letters, which I do consider accordingly, and shall not molest you hereafter, seeing your store is elsewhere bestowed. I pray you thank Mr. Salisbury, whose full writing his conjectures I like well; and as for deciphering my quire in such

a strange charect, it shall be reserved to some other opportunity to be considered. As for those charects wherein some of your records of donations be written, whereof he sent a whole line written, it is the speech of the old Saxon, whereof I have divers books and works, and have in my house of them which do well understand them.' (*Correspondence*, p. 270 f.)

In 1568 the Archbishop received formal authority from the Council for inquiring after antiquities. In January of the same year, in response to his usual demand for information concerning old books in the various cathedrals, he received an interesting letter from the Bishop of Salisbury (Jan. 18, 1568):

'It may please your Grace to understand, that according to my Promise, I have ransacked our poor Library of *Salisbury*, and have found nothing worthy the finding, saving only one Book written in the Saxon Tongue; which I mind to send to your Grace by the next convenient Messenger. The Book is of a reasonable Bigness,' the Bishop continues with amusing simplicity, 'well near as thick as the Communion Book. Your Grace hath three or four of the same Size. It may be *Alfricus* for all my Cunning. But your Grace will soon find what he is.'

Accordingly, the book was sent, with another letter, on Jan. 31. 'These Letters,' adds Strype, who prints them (*Life of Parker*, Book III, ch. xix), 'are found in a Volume in *Folio* in the Publick Library of Cambridge (*sic*), being St. Gregory's Tract, *De Cura Pastoralis* turned paraphrastically into *Saxon*.' The work thus recovered formed one of the number of manuscripts on vellum presented by Parker six years later (1574) to the library of his Cambridge College of Corpus Christi (not to the University Library). The list of Anglo-Saxon works included in the bequest offers good evidence of the importance of Parker's

researches. Besides the *Pastoral Care*, it comprises *Evangelia quattuor Saxonice*; *Bedae Historia Britannica Saxonice Versa per Aluredum*; *Homilia diversa* 34 *Saxonice*; *Genesis cum Homiliis* 51 *Saxonice*; *Grammatica & Historia Angliae, Saxonice*.

It was probably the continued personal effort of Archbishop Parker that first gave purpose and effectiveness to the study of Old English Literature. Though a sporadic interest in the subject had, indeed, been manifested by earlier antiquaries, notably by John Leland, it may perhaps be doubted whether any previous scholar had since the twelfth century possessed an adequate reading knowledge of Anglo-Saxon, and it is certain that nothing had been done before the time of Parker to facilitate the systematic study of the language. The only serious rival of the archbishop in his claim to have first surveyed this new province of philology is a probably younger contemporary, Laurence Nowell (d. 1576), celebrated in Camden's *Britannia* as 'vir rara doctrina insignis, & qui Saxonice maiorum nostrorum linguam desuetudine intermortuam, & obliuione sepultam primus nostra aetate resuscitauit' (ed. 1600, p. 151), or as Edmund Gibson's translation (1695) has it: 'who in this age first restored the Saxon language spoken by our Ancestors, before quite laid aside and forgotten.' Nowell is reported to have taught the rudiments of Old English to his pupil, William Lambard, a couple of years before Parker came to the archbishopric. His only known writing on the subject is a manuscript 'Vocabularium Saxonicum, or a Saxon English dictionary,' said by Anthony Wood to have been written in 1567. This work, after being used by several early investigators, came into the possession of John Selden, from whom it passed to the Bodleian Library (Seld. Arch. B. supra 63).

Parker's secretaries seem all to have been encouraged in

linguistic research. Besides 'Lylle' already mentioned, we hear of Dr. Thomas Yale (1526 ?-1577), the archbishop's chancellor, 'a great Reader and a great Collector out of antient Records and Registers,' whose vast excerpts were in Strype's time still preserved in the Cotton Library. Far the most efficient of Parker's linguistic helpers was his Latin secretary, John Joscelyn (1529-1603), lauded in the next century by George Hickes as 'quasi pater omnium, qui linguam majorum ex eo tempore coluerunt.' At his patron's request Joscelyn, like Yale, made collections from Anglo-Saxon documents. His catalogue, 'Libri Saxonici qui ad manus J. J. venerunt,' was printed by Hearne in 1720. In conjunction with Parker's son John, Joscelyn prepared an Anglo-Saxon and Latin dictionary on a scale much ampler than that of Nowell. The manuscript is still preserved in two volumes of the Cottonian collection in the British Museum (Titus A xv and xvi), and though never printed, was for several generations one of the prime sources of inspiration to students of Old English.

Parker's antiquarian interests were, of course, dominated by his theological ardor. Very naturally, therefore, his first publication—the first book ever printed in Old English—was a text of Ælfric's Easter sermon in opposition to the Roman doctrine of transubstantiation. The work appeared about 1567 in an undated octavo volume entitled 'A Testimonie of Antiquitie, shewing the aun-cient fayth in the Church of England touching the sacrament of the body and bloud of the Lord here publicly preached and also receaued in the Saxons tyme; aboue 600 yeares agoe.'

The book opens with a learned and well-written preface, compiled probably by Joscelyn in conjunction with Parker, and signed by Parker and fourteen other bishops who

vouch for the accuracy of the text. The sermon follows: 'A Sermon of the Paschall Lambe . . . written in the olde Saxon tounge before the Conquest, and . . . now first translated into our common Englishe speche.' The method is to print the Old English original on the left-hand pages, with a somewhat inexact modern rendering opposite. 'This Sermon,' the editors announce at the end, 'is found in diuers bookes of Sermons, written in the old English or Saxon Tongue: whereof two bookes be now in the hands of the most reuerend Father the Archbishop of *Canterburie*.' To the foregoing is appended, again in Anglo-Saxon and modern English, a second passage denying the theory of transubstantiation: 'The words of *Elfrike* Abbot of *S. Albons*, and also of *Malmesbury*, taken out of his Epistle written to Wulfine Bishop of *Seyrburne*.' The Latin version of Ælfric's similar epistle to Wulfstan Archbishop of York, was also in Parker's possession, and he subjoined it as a proof of the accuracy of his translation of the Anglo-Saxon. 'Now because very few there be,' he says, 'that doe understand the olde English or Saxon (so much is our speech changed from the vse of that time, wherein *Elfrike* liued) and for that also it may be that some will doubt how skilfully and also faithfully these words of *Elfrike* bee translated from the Saxon tongue; wee haue thought good to set downe heere last of all the very words also of his Latine Epistle, which is recorded in bookes faire written of old in the Cathedrall Churches of Worcester and Excester.'

The 'Testimonie of Antiquitie' concludes with versions of the Lord's Prayer, the Creed, and the Ten Commandments 'in the Saxon & Englishe tounge' and with a list of 'The Saxon Characters or letters that be most straunge.' Strange these characters may indeed appear even to modern students of Old English, for they are accurate repre-

sentations of the actual forms of the Anglo-Saxon alphabet. The types were cut by John Day for the express purpose of Parker's book and, it is said, at Parker's expense. In neatness and beauty, according to Astle, the historian of printing, they far excel any which have since been made.

In the following year (1568) Day employed the same type in the printing of William Lambard's important collection of Saxon laws: *Archæionomia*, 'sive de priscis anglorum legibus libri, sermone Anglico, vetustate antiquissimo . . . conscripti.' Lambard's introductory epistle refers to 'Laurentius Nowelus, diligentissimus inuestigator antiquitatis . . . qui me (quicumque in hoc genere sim) effecit,' and who first suggested to Lambard the publication. The texts reproduced were taken for the most part, Lambard states, from Parker's library. In 1571, the Day-Parker Saxon press brought out an edition of 'The Gospels of the fower Evangelistes' under the editorship of Foxe the Martyrologist. In 1574 followed Parker's edition of Asser's Latin life of King Alfred.

Parker's first work, the 'Testimonie of Antiquitie,' was long a regular text-book for those who sought acquaintance with the Old English language, and it maintained its popularity far longer than any similar publication of its time. In 1623, a second edition was published by William L'Isle, together with 'A Saxon Treatise concerning the Old and New Testament. Written about the time of King Edgar (700 yeares agoe) by AElfricus Abbas. Now first published in Print with English of our times. The Originall remaining still to be seene in Sr. Robert Cottons Librarie, at the end of his lesser Copie of the Saxon Penteteuch.'

L'Isle was one of the most painstaking and accurate of seventeenth-century scholars, and the account in his preface of the manner in which he attained his desire 'to

know what learning lay hid in this old English tongue' illustrates forcibly the difficulties which remained even after Parker, Nowell, and Joscelyn had in some measure blazed the path. 'I found out,' L'Isle says, 'this vneasie way, first to acquaint my selfe a little with the Dutch both high and low; the one by originall, the other by commerce allied: then to reade a while for recreation all the old English I could finde, poetry or prose, of what matter soeuer. And diuers good bookes of this kinde I got, that were neuer yet published in print; which euer the more ancient they were, I perceiued came neerer the Saxon: But the Saxon, (as a bird, flying in the aire farther and farther, seemes lesse and lesse;) the older it was, became harder to bee vnderstood. At length I lighted on *Virgil* Scotished by the Reuerend *Gawin Dowglas* . . . And though I found that dialect more hard than any of the former (as neerer the Saxon, because farther from the Norman) yet with the helpe of the Latine I made shift to vnderstand it, and read the booke more than once from the beginning to the end. Wherby I must confesse I got more knowledge of that I sought than by any of the other. . . . Next then I read the Decalogue &c. set out by Fraerus in common character, and so prepared came to the proper Saxon . . . and therein reading certaine Sermons, and the foure Euangelists set out and Englished by Mr. *Fox*, so increased my skill, that at length (I thanke God) I found my selfe able (as it were to swimme without bladders) to vnderstand the vntranslated fragments of the tongue scattered in Master *Cambden* and others.'

In 1638, L'Isle's book was republished with a changed title, 'Divers Ancient Monuments in the Saxon Tongue,' the *Testimony of Antiquity* being again included. Yet a fourth edition of Parker's work appeared ninety-eight years later, in 1736: 'A Testimony of Antiquity. . . .

Written in the old Saxon Tongue before the Conquest.' The Dedication to this last version alludes to the fact that the little book 'had Archbishop Parker for its first Proprietor, who extracted it out of the very Ruins of the Saxon Monuments that lay scatter'd up and down in several Parts of this Kingdom.' The age of Pope troubled itself little about Saxon antiquities, and the 1736 editor is forced to confess: 'I had some little struggle with my Printer for retaining the old English, as it stands in Matthew (*sic*) Day's Edition.' Nor was even this the end of the book. As late as 1877, three hundred and ten years after its first appearance, *The Testimony of Antiquity* again issued from the press, this time with copious notes by W. A. Copinger upon such burning theological questions as 'Real Presence,' 'The Sacrifice,' and 'Wafer bread.'

Parker died in 1575; his disciple Joscelyn in 1603. The two generations which followed saw a wide extension of interest in Anglo-Saxon and cognate subjects. The most eminent continuator of Parker's work was undoubtedly Francis Junius (François Du Jon, 1589-1677), brother-in-law to the elder Vossius and the originator in England, if not in Europe, of the comparative study of Germanic philology. Born at Heidelberg, Junius removed to England about the age of thirty-two (1620) and became librarian to Thomas Howard, Earl of Arundel, in whose household he spent the next thirty years of his long life. 'In which time,' says Anthony Wood, 'and for about ten years after he made several excursions to Oxon. and was a sojourner there for the sake of the Bodleian and other libraries,' where, as also in the Cotton collection, he found 'divers Saxon books of great antiquity.' 'To this language of the Saxon,' Wood contin-

ues, 'he added a sufficient knowledge of some northern tongues, as the Gothic, Francic (*i. e.*, Old High German), Cimbric or Runic (Norse) and Frisic.'

About the life of this far-wandered scholar, as told by Wood and by his eighteenth-century Latin biographer, Edward Lye (1743), there is a flavor of real romance. After nearly a generation passed among the libraries and private collections of England, he returned to the Continent, where, as Lye records, '*audivit saepius in occidentali Frisia pagos & oppidula esse, Worcomum, Staveram, Molqueram, qui vetere Frisica lingua intaminata uterentur, cujus magna esset affinitas cum Anglo-Saxonica; sed quae ab aliis Belgis non intelligeretur.*' In this remote and barbarous corner of West Friesland, accordingly, the aged adventurer buried himself for two years, emerging only after he had completely mastered the dialect of the natives and worked out a theory of language relationships, which in part foreshadowed the nineteenth-century discoveries of Rask and Grimm and which maintained itself in all details even as late as Joseph Bosworth's *Anglo-Saxon Grammar* of 1823. In Gothic Junius saw the head and source of all the Germanic languages, '*caput fontemq; linguarum Septentrionalium,*' and he recognized clearly at the same time the essential kinship between Gothic and Greek: '*Francicam enim Anglo-Saxonicamq; ex vetere Gothica promanasse, ipsam vero Gothicam (ut quae sola dialecto differat a Graeca vetere) ab eadem origine cum Graeca profluxisse judicabam.*'

It was at this point in his career that Junius received the great joy of his life in suddenly gaining access to the *Codex Argenteus* of Bishop Wulfila's Gothic Bible, recently removed to Upsala, but hitherto known to students only from a few broken fragments printed in 1597 by the Dutch scholar Smets or Bonaventura Vulcanius. Junius's

Latin prose grows almost lyric as he speaks of this wind-fall and describes himself 'ineffabili quadam . . . voluptate delibutus ex repentino inexpectatoq; ipsius Argentei codicis conspectu. Habeo sane quod Coelo hic imputem.'

In 1655, Junius printed some notes on Willeram's Old High German paraphrase of the Song of Solomon, and in the same year an edition of the priceless Caedmon manuscript, which he had received from his friend Archbishop Ussher, and which he in turn later gave to the Bodleian, along with his copy of the Ormulum and his other early English collections. Much attention has been paid by literary historians to the publication of the Caedmon, (so-called) 'Caedmonis monachi paraphrasis poetica Genesios,' twelve years before the appearance of *Paradise Lost*, with whose author there is some reason to believe Junius was personally acquainted. The fame which the version of Caedmon brought Junius was, however, largely casual and accidental; his true reputation as one of the chief inaugurators of the modern method in philological research rests rather upon a work of ten years later (1665)—upon his critical edition of the four Gospels in Gothic and Anglo-Saxon, produced in conjunction with his disciple, Thomas Marshall: 'Quattuor D. N. Jesu Christi Euangeliorum Versiones perantiquae duae, Gothica scil. et Anglo-Saxonica.' This book was printed at Dort from the famous and beautiful Junian types representing the Gothic and Anglo-Saxon alphabets, which Junius later presented to the University of Oxford. The Old English and Gothic texts are given as far as possible in parallel columns, the whole preceded by an eloquent Latin dedicatory epistle to the Chancellor of Upsala University, through whose favor Junius had been privileged to examine and publish the *Codex Argenteus*. A second volume, bound up with the first, adds a Gothic glossary

by Junius, preceded by a list of all the then known works in Old English, Old High German (Francic), and Old Norse (Cimbric), together with a discussion of the Gothic, Anglo-Saxon, and Runic alphabets and a very interesting prefatory poem of about three hundred verses in Latin elegiac couplets by Janus Vlitius of Breda.

Marshall's contribution to the work consists in the preparation of the Old English text and, more particularly, in the addition of a hundred and eighty pages of linguistic *observationes*. With reference to the publication of the latter Wood relates that Marshall 'did thereby revive his memory so much in his college (Lincoln College, Oxford), that the Society chose him fellow thereof without his knowledge or seeking, 17 Dec. 1668.' Four years later (1672) Marshall was advanced to the rectorship of the college.

While Germanic studies at Oxford were being prosecuted by Junius and Marshall in close connexion with the Continental movements in the same department, and were extending themselves from Anglo-Saxon to Gothic, Old High German, and even Old Norse, the Cambridge scholars of the early seventeenth century held a much more insular position, restricting themselves in large measure to the problems of Old English lexicography.

The Maecenas of early English learning at Cambridge was Sir Henry Spelman (1564-1641), who, along with Camden and Cotton, had been a member of the famous Society of Antiquaries, disbanded in 1604. Especially interested in the antiquarian side of legal research, Spelman compiled an extensive glossary of Saxon law terms, called *Archæologus*, of which the first volume, to the letter L, appeared in 1626; the second volume posthumously under the editorship of Dugdale in 1664. In 1638, Spel-

man completed his arrangements for endowing a lectureship in Anglo-Saxon at Cambridge, the first chair ever established to promote the teaching of any branch of Germanic philology. The original incumbent of the post was Abraham Wheelocke (1593-1653), an accurate investigator, who published an edition of Alfred's translation of Bede in 1643, and at his patron's suggestion made collections toward a general Old English dictionary. On Wheelocke's death, the annual stipend of the lectureship was transferred by Spelman's son Henry to William Somner, who in 1659 published his great 'Dictionarium Saxonico-Latino-Anglicum,' dedicated 'Universis & Singulis Linguae Saxonicae, Anglis olim Vernaculae, Studiosis, domesticis & exteris, praesentibus & posteris.' Besides his large debt to the Spelmans and to Wheelocke, Somner avows his use of manuscript material in the Cotton library and particularly of the manuscript vocabularies of Laurence Nowell and Joscelyn, the latter known to him from a transcript made by Sir Simonds d'Ewes.

Somner's Dictionary, printed by the Oxford University Press, is a very handsome and ambitious volume, introduced by all the elaborate formality of commendatory verse usual to the period. In refreshing contrast to the conventional Latin eulogia stand the English rimes of a certain 'Ioannes de Bosco, Hodiensis,' a critic unjustly sceptical of the reception likely to await a philological endeavor in the last year of the Commonwealth.

'What mean'st thou man?' Joannes complains, 'think'st thou thy learned page,

And worthy pains will relish with this age?
Think'st that this Treasury of *Saxon* words
Will be deem'd such amidst unletter'd swords?
Boots it to know how our forefathers spoke
Ere *Danish*, *Norman*, or this present yoke,
Did gall our patient necks? or matters it

What *Hengest* utter'd, or how *Horsa* writ?
 Last, think'st that we, who have destroy'd what e're
 Our Grandsires did, will with their language bear?'

By the time a century had passed from the publication of Parker's *Testimonie of Antiquitie*—by the close, that is, of the first decade of the Restoration—the study of Teutonic origins in England was, save for a single lack, definitely established. Parker's great gifts to the library of Corpus Christi, Cambridge; the still larger collections of Sir Robert Cotton; and the treasures laid up by Laud, Junius, and others for the Bodleian had made a vast number of the most important early English manuscripts permanently accessible. The Saxon type cast by Day at Parker's order, still more the fine Saxon and Gothic founts later given by Junius to the enterprising University Press of Oxford, had so far encouraged publication in this field as already to have called forth in critical edition some half-dozen selections from Ælfric; the Saxon Laws; the Old English and Gothic texts of the four Gospels; the Caedmonian Genesis; Alfred's translation of Bede; the interlinear Psalter; Asser's Latin life of King Alfred, besides Glossaries of Old English and Gothic and the extensive linguistic observations of Marshall. Nor was the stimulus of academic appreciation at this time lacking. The generosity of the two Spelmans, father and son, at Cambridge, and of the redoubtable Dr. Fell at Oxford had given very substantial encouragement to the cause of Germanic research. Wheelocke and Somner had already received in the one university, Marshall was receiving in the other, a degree of recognition for their achievements in this department not incommensurate with the rewards obtainable by scholars working in the more conventional fields opened up by the earlier classical renascence.

However, the old Teutonic languages were not yet, and

could not be, the subject of any general academic study for the lack of grammars which might introduce beginners to a knowledge of the elements of the different tongues by a way less devious and heart-breaking than that which L'Isle has described. Hickes estimates that from the time when the dissolution of monasteries rendered the old manuscripts generally accessible till the year 1689, not more than two foreigners (Vossius the Elder and J. Laet of Antwerp) and about twenty Englishmen had acquired any real mastery of the Anglo-Saxon. Bishop Fell, indeed, anxious to increase the study of Old English at Oxford, had urged upon Marshall the preparation of a grammar of that language, offering himself to bear all expenses of publication; but the work, though contemplated, as some fragments in the Bodleian attest, was not carried through. Nor does a reported manuscript grammar by Joscelyn, eagerly sought for during the seventeenth century, appear to be much more than a myth, though its bare title has survived. It remained for a later scholar, George Hickes (1642-1715), to put the capstone upon the edifice of which Parker and Nowell had begun the foundation a century and a quarter before. Hickes's parallel grammars of Anglo-Saxon and Gothic, to which he appended R. Jonas's grammar of Icelandic, were printed at Oxford from the Junian type and published in 1689 with the title: '*Institutiones Grammaticae Anglo-Saxonicae et Moeso-Gothicae.*' This great work, preceded by a Latin historical and critical preface which is a masterpiece in its kind, remained for a hundred and thirty-four years the universal authority in its field. The eighteenth century achieved little in this department: even Hickes's niece, Elizabeth Elstob (1683-1756), owed the repute she yet enjoys rather to her good fortune in arousing the interest of queenly and noble patrons than to any important ad-

vance of scholarship. As late as 1819, the Reverend J. L. Sisson is fain to justify his slight 'Elements of Anglo-Saxon Grammar' as merely 'compiled with a view of offering to the Public, in a compressed Form, the principal Parts of Dr. Hickes's Anglo-Saxon Grammar, a Book now seldom to be met with.' Only in 1823, as the study of Germanic philology was a second time reviving under the influence of Jacob Grimm, was a modest attempt made by Joseph Bosworth to advance the frontier of linguistic science beyond the point at which Hickes and Junius had left it.

C. F. TUCKER BROOKE.

NOTE—Since this paper has been in the printer's hands, I have learned that Miss Eleanor N. Adams has been engaged for several years on the study of Old English Scholarship in England. A number of the matters alluded to in the foregoing article will be treated at much greater length in Miss Adams's monograph.

C. F. T. B.